TAWHEED

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Fundamentals of Islâmic doctrine:

Islâm – as preceded – is a doctrine and a Shari'ah (Islâmic Legislation), and we have pointed to some of its rules and mentioned its pillars, which are considered a fundamental to its laws.

On the other hand, Islâmic doctrine has six fundamentals and they are called faith pillars, and they are:

1- The belief in Allâh.

2- The belief in angels.

3- The belief in Books.

4- The belief in Messengers.

5- The belief in the Last Day (Day of Resurrection)

6- The belief in al-*qadar* (Destiny) good and evil.

In fact, this is shown in Allâh's Book and in His Messenger's *Sunnah*.

In Allâh's Book, He says, "لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَـوْمِ الْـآخِرِ وَالْمَلائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ" - meaning – "It is not righteousness that you turn your faces towards East or West; but it is righteousness to believe in Allâh and the Last Day, and the angels, and the Book, and the Messengers", and concerning the *qadar* (Destiny), He says, "إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ. وَمَا أَمْرُنَا إِلا وَاحِدَةٌ كَلَمْـحٍ بِالْبَصَـرِ" - meaning – "Verily, all things have We created in proportion and measure. And Our Command is but a single (Act), like the twinkling of an eye".

Omar ibn al-Khattab narrated, "One day we were sitting in the company of Allâh's Messenger when there appeared before us a man dressed in pure white clothes, his hair extraordinarily black. There were no signs of travel on him. None amongst us recognized him. At last, he sat with the Messenger. He knelt before him placed his palms on his thighs and said, 'O Muhammad, inform me about Islâm'. The Messenger of Allâh (peace be upon him) said, "الإسـلام أن تشـهد" - meaning – 'Al-Islâm implies that you testify *'Lâ ilâha illallâh'* (None has the right to be worshipped but Allâh), and you establish *Salah* (Prayer), pay Zakat, observe the fast of Ramadan, and perform *Hajj* (Pilgrimage) to the (House of Allâh), if you are solvent enough (to bear the expense of) the journey.' He (the inquirer) said, 'You have told the truth'. He (Omar ibn al-Khattab) said, 'It amazed us that he would put the question and then he would himself verify the truth'. He (the inquirer) said, 'Inform me about *iman* (Faith)'. He (the Prophet) replied, "أن تؤمن بالله وملائكته" - meaning – 'That you affirm your faith in Allâh, in His angels, in His Books, in His Messengers, in the Day of Judgment, and you affirm your faith in the Divine Decree about good and evil'. He (the inquirer) said, 'You have told the truth'. He (the inquirer) again said, 'Inform me about *al-ihsan* (performance of good deeds)'. He (the Noble Prophet) said, "أن تعبد الله كأنـك تـراه" - meaning – 'That you worship Allâh as if you are seeing Him, for though you don't see Him, He, verily, sees you." He (the inquirer) again said, 'Inform me about the hour (of the Doom)'. He (the Prophet) remarked, 'One who is asked knows no more than the one who is inquiring (about it).' He (the inquirer) said, 'Tell me some of its indications'. He (the Prophet) said, "أن تلد الأمـة ربهـا" - meaning – 'That the slave-girl will give birth to her mistress and master, that

you will find barefooted, destitute goat-herds vying with one another in the construction of magnificent buildings.' He (the narrator, Umar ibn al-Khattab) said, 'Then he (the inquirer) went on his way but I stayed with him (the Noble Prophet) for a long while. He then, said to me, "هل تعلم من السائل يـــا عمـــر" - meaning – 'Omar, do you know who this inquirer was?' I replied, 'Allâh and His Messenger know best'. He (the Noble Prophet) remarked, " إنه جبريـــل" - meaning – 'He was Jibril (Gabriel, the angel). He came to you in order to instruct you in matters of your religion.'"

As a matter of fact, these pillars are set into full agreement amongst Messengers and Divine Laws. Holy Books have been descended to assure, and none of the mankind is considered faithful except after believing in them, and whoever denies one of them is kept out of faith into unfaith.

1- The Belief in Allâh

The Belief in Allâh is the faith and the certain dogma that He is the Lord, Owner, and Creator all of what exists. And it is to believe that He is the only One who deserves to be worshipped, and He is the One who has the Perfect Descriptions which is far above defects and deficiency in addition to adherence to it in word and deed.

Belief in Allâh includes four subjects:

First: The belief in His existence:

Human nature, mind, Shari'ah, and common sense prove this fact.

1- Evidence of human nature on the Existence of Allâh: every creature is created in a pattern that he has a Creator without any previous planning or learning. And no one is ever distorted from this pattern except those who were subjected to effecting incidents. For the Prophet says, "ما من مولود إلا يولد على الفطرة" - meaning – "No child is born except on Al-Fitrah (Islâm) and then his parents make him Jewish, Christian or Magian."

2- Evidence of human mind on the Existence of Allâh: this is illustrated in the fact that all of these creatures -preceding and succeeding- must have a Creator in order to exist, because they can not create themselves and they can not be created by chance as well. And what Allâh said assures it, "أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ" - meaning – "Were they created of nothing, or were they themselves the creators?".

3- Evidence of Islâmic Legislation on the Existence of Allâh. This is because all Holy Books confirm this fact, and the Divine Laws which have been descended including the best advantage to the creation is the strongest evidence that it descended from an All-Wise All-Knower Lord Who knows best about their benefits. Moreover, all what we see and hear about these universal signs is a true evidence that it came from a Lord Who is Able to do anything He told about.

4- Evidence of the common sense on the Existence of Allâh is illustrated in two ways:

First one: We often see and hear the response to those who invoke and call upon Allâh for help, the matter that proves certainly His Existence. This is mentioned clearly in the Qur'ân: "وَنُوحًا إِذْ نَادَى مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ" - meaning – "(Remember) Nuh (Noah), when he cried (to Us) aforetime: We listened to his (prayer)". And in the *Sunnah* we know the story of the Bedouin man who asked the Messenger of Allâh (peace be upon him) call Allâh to them for rain.

Second one: Signs of Prophets which are called Miracles have been perceived by so many people, this proves as well the Existence of their Sender (Allâh) because these are supernatural phenomena gifted to those Prophets for support and aid. Such us,

- Musa (Moses) who stroke the sea with his rod so it was divided.
- Jesus who raised the dead.
- Muhammad (peace be upon him) who pointed to the moon so it was divided into two.

Second: The belief in His *ruboobiyyah* (Lordship)

This means that He is the only Lord and He has no partner and no supporter. (Tawhîd Ar-Rububiah). Ar-Rub (Lord) is the One Who has the Creation, the Ownership, and the

Commandment, Allâh said, "أَلا لَهُ الْخَلْقُ وَالأَمْرُ" - meaning – "Everything is governed by laws under His Command".

Third: The belief in His worship

This means that no one has the right to be worshipped but Allâh with no other partner. (Tawhîd Al-Uluhiah). Al-Ilah (God) is the One who should be worshipped with love and glorification, Allâh said, "وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ لا إِلَهَ إِلا هُوَ الرَّحْمَانُ الرَّحِيمُ" - meaning – "And your God is One God: there is no god but He, Most Compassionate, Most Merciful".

Fourth: The belief in His names and qualities.

This means that we should confirm and belief in what Allâh has stated in His Book (the Qur'ân) or mentioned through His Messenger (Muhammad) without changing their meaning or ignoring their meaning or ignoring them completely or twisting the meaning or likening them (giving resemblance). Allâh said, "ولله الأسماء الحسنى" - meaning – "The most beautiful Names belong to Allâh: so call on Him by them", and He said, "ليس كمثله شيء" - meaning – "There is nothing whatever like unto Him, and He is the One that hears and sees (all things)". (Tawhîd Al-Asma' Was-Sifat).

The belief in Allâh brings forth to the believer so many significant benefits, like:

First: The fulfillment of the Oneness of Allâh in a matter that no one else is called for help, and no one else is feared or hoped for.

Second: The perfection of His love and His glorification on the basis of His Best Names and Supreme Qualities.

Third: The fulfillment of His worship by doing what He decreed and avoid what He banned.

Fourth: Achieving happiness in this life and in Thereafter.

2- The Belief in Angels

The Belief in angels is the faith and the certain dogma that there exist angels whom Allâh created out of light, and He assigned to them some deeds to perform. On the other hand He gifted them the tendency to obey Him completely and the enough power to do that.

Angels are members of an unseen world created to worship their Lord; however, they have no divine nature or divine property at all. In fact, Allâh has created them and gifted them the complete submission to His command with the complete ability to execute, Allâh said, "وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالأَرْضِ وَمَنْ عِنْدَهُ لا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلا يَسْتَحْسِرُونَ. يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لا يَفْتُـــرُونَ" - meaning – "To Him belong all (creatures) in the heavens and on earth: even those who are in His (very) Presence are not too proud to serve Him, Nor are they (ever) weary (of His service): They celebrate His praises night and day, nor do they ever flag or intermit".

There are so many angels to the extent that no body can count them a full counting except Allâh. It was reported in the Sahihain (Bukhari and Muslim two sound books) that Anas narrated that the al-Bait al-Ma'mur was raised up to the Prophet and Seventy thousand angels enter into it daily and, after they come out, they never return again.

And the belief in angels includes four aspects:

First: The belief in their existence.

Second: The belief in whom we were informed of their names, like: Jibril (Gabriel), and in whom we were not informed by their names, we believe in them on the whole.

Third: The belief in what we were informed about their qualifications, as those of Jibril (Gabriel), for the Prophet told us that he saw him in the shape Allâh created him at, and he had six hundred wings.

Fourth: The belief in what we were informed about their deeds that Allâh orders them to do, such as glorifying His praises night and day, and never become bored or slacken.

Furthermore, some of them may have specific deeds such as Jibril (Gabriel) the trustworthy, whom Allâh sends to Prophets and Messengers.

And such as Mickael (Michael) who is responsible for rain and plants.

And such as Israfil who is responsible for blowing in the Trumpet at the time when the Hour breaks out, and the creatures are Sent to the Doom.

And such as The Angel of Death who is responsible for take life from people at time of death.

And such as Malik who is responsible for Hell, and he is its treasurer.

And such as those who are responsible for the embryo in the uterus; when it is four months old in its mother's womb, Allâh sends an angel to write down his earnings, his moment of death, his work, and whether he would be wretched or blessed.

And such as those who are assigned to preserve people.

And such as those who are assigned to write down people's deeds each person at his own; two of them do that, one to the right side and another one to the left side.

And such as those who are assigned to ask the dead after he is put in his grave about his Lord, his Religion, and his Prophet.

The belief in angels brings forth to the believer so many significant benefits, like:

First: To be acquainted about the Greatness of Allâh and His Strength and Authority, this is because the greatness of the creature receals clearly the Greatness of the Creator.

Second: Performing thanks to Allâh who cares for people to an extent that He assigned to all of these angels the mission of preserving them and writing down their deeds and so many other beneficial missions.

Third: Loving those angels for the worship they perform to Allâh.

However, some of those deviated people have denied the fact that angels are real bodies, but rather they claimed that they are just the unseen power of good in creatures. As a matter of fact, this is refutation for the Book of Allâh (Qur'ân) and the Prophet's *Sunnah* and the consensus of Muslim Nation.

Allâh said, "الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالأَرْضِ جَاعِلِ الْمَلائِكَةِ رُسُلا أُولِي أَجْنِحَةٍ مَثْنَى وَثُلاثَ وَرُبَاعَ" - meaning – "All Praise be to Allâh, Who created (out of nothing) the heavens and the earth, Who made the angels messengers with wings, two, or three, or four (pairs)".

The *jinn*

The world of *jinn* is an unseen world; they were created from fire before man was created, for Allâh said, "وَلَقَدْ خَلَقْنَا الإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ. وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ" - meaning – "We created man from sounding clay, from mud molded into shape; And the *jinn* race, We had created before, from the fire of a scorching wind".

The *jinn* are assigned to execute the orders of Allâh and resign from doing from what he prohibited. However, some of them are believers and some of them are not. Some of them are pious but others are not. Allâh has said, "وَأَنَّا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ فَمَنْ أَسْلَمَ فَأُوْلَئِكَ تَحَرَّوْا رَشَدًا. وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا" - meaning – "Amongst us are some that submit their wills (to Allâh), and some that swerve from justice. Now those who submit their wills; they have sought out (the path) of right conduct. But those who swerve, they are (but) fuel for Hell-fire", and He said, "وَأَنَّا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ قِدَدًا" - meaning – "There are among us some that are righteous, and some the contrary: we follow divergent paths". Very similar to the situation amongst mankind, the disbeliever surely enters the Hell Fire, and the believer enters Paradise as those of man do. Allâh said, "وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ. فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ" - meaning – "But for such as fear the time when they will stand before (the Judgment Seat of) their Lord, there will be two Paradises, Then which of the favours of your Lord, will you (both) deny?".

Moreover, Allâh prohibited injustice amongst mankind and *jinn*, for Allâh said in the Qudsi Hadith: "يا عبادي" - meaning – "O My servants, I have forbidden oppression for Myself

and have made it forbidden amongst you, so do not oppress one another." However, they sometimes impinge upon humans, and humans impinge upon them as well.

An example of the assault that humans commit against *jinn* is wiping themselves (their anuses after answering the call of nature) with dung or with bones. Muslim reported that Ibn Mas'oud said informed about the *jinn* asked the Prophet for food, then he said, "لكم كل عظم ذكـر اسـم الله عليـه" - meaning - "Every bone on which the name of Allâh is recited is your provision. The time it falls in your hand it shall be covered with flesh, and the dung of (the camels) is fodder for your animals." And then he said [to his companions], "فلا تستنجوا بهمـا" - meaning - "Don't perform Istinja' (wiping anus after answering the call of nature) with these (things) for these are the food of your brothers (*jinn*)."

And some of the assault committed by *jinn* against humans:

1- They prevail over them by whispering into their hearts.

2- The frighten some people and try to prevail over them by fear, especially when these humans call them for help, for Allâh said, "وَأَنَّهُ كَانَ رِجَالٌ مِنْ الإنسِ يَعُوذُونَ بِرِجَالٍ مِنْ الْجِنِّ فَزَادُوهُمْ رَهَقًا" - meaning – "True, there were persons among mankind who took shelter with persons among the *jinn*, but they increased them in folly".

3- The *jinn* overthrow humans and knock them down.

In fact epilepsy (a disease which overthrow man unconscious) is classified into two types:

1- Epilepsy because of the *jinn*.

2- Epilepsy because of a physical disease.

3- The Belief in Holy Books

It is the true belief that Allâh has descended some Holly Books of His to some of His Messengers and Prophets. And it is the true belief that the Qur'ân abrogated all preceding Books and that Allâh has privileged Qur'ân by some characteristics, and that Allâh has spoken it actually.

The Holly Books that we mean here are those which Allâh descended to His Messengers and Prophets as a Mercy from Allâh and a Guidance to people in order to achieve happiness in this world and in the Hereafter.

The belief in Holy Books includes four different aspects:

First: The belief that they were truly descended down from Allâh.

Second: The belief in what we were informed by their names, such as the Qur'ân which was descended to Muhammad (peace be upon him), and the Tawrat (Torah) of Musa (Moses), and the Injil (Gospel) of Isa (Jesus), and the Zabur (Psalms) of Dawud (David), and we believe as a whole in those which are unknown to us.

Third: The belief in what we know it is sound in them and reached us, such as what the Qur'ân comprehended and what is still not distorted from the preceding Books.

Fourth: To fulfill all ordinances which were not abrogated and be satisfied with and accept with full submission whether we perceived its foresight or not. In fact, all Books before the Qur'ân are abrogated by the Qur'ân, Allâh said, "وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنْ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ" - meaning – "To you We sent the Scripture in truth, confirming the Scripture that came before it, and guarding it in safety". Therefore, one can not adopt one of the preceding Books laws except if it is sound and approbated by the Qur'ân.

The belief in the Holy Books brings forth to the believer so many significant benefits, like:

First: To know how Allâh cares for His slaves, for He has descended to every people a Book to guide them.

Second: To know the Wisdom of Allâh in His legislation, for he decreed for every people what is suitable for them, He said, "لكل جعلنا منكم شرعة ومنهاجا" - meaning – "To each among you have We prescribed a Law and an Open Way".

Third: To perform all praise and thanks to Allâh for this.

4- The Belief in Allâh's Messengers

It is the true belief that Allâh has sent among every nation a Messenger proclaiming them to worship Allâh alone with no other partner and disbelieves in what is worshipped else. And it is the belief that they are all pious, honest, trustworthy, and that they have proclaimed the Messages that have been sent to them quite clearly and they have relayed the argument of Allâh upon Alamin (mankind and *jinn* and all other creatures).

A Messenger is a person who is sent by a certain Message. And it is here the person who is inspired by legislation and ordered to proclaim.

The first Messenger is Nuh (Noah), and the last one is Muhammad (peace be upon him), Allâh said, "إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَـى نُـوحٍ وَالنَّبِـيِّينَ مِـنْ بَعْـدِهِ" - meaning – "We have sent you inspiration (O Muhammad), as We sent it to Noah and the Messengers after him". Al-Bukhari narrated the Hadith (tradition) of Ash-Shafa'a (intercession) which states that people in the Day of Resurrection go to Adam to intercede for them, but he refuses to do so and he advises them to go to Nuh (Noah), the first Messenger Allâh sent to earth. Moreover, Allâh said, "مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ" - meaning – "Muhammad is not the father of any of your men, but (he is) the Messenger of Allâh, and the Seal (Last) of the Prophets".

In fact, no nation or community ever passed without having a Messenger whom Allâh sends to his people with a new Legislation, or a Prophet with a preceding one to confirm it and renew its ordinances. Allâh said, "وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولا أَنْ اُعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ" - meaning – "For We assuredly sent amongst every People a Messenger, (with the Command), 'Serve Allâh, and eschew evil'".

Messengers are human beings, who have no divine characteristics. Allâh ordered Muhammad (peace be upon him) despite being the greatest Messenger and the most honest Prophet to say, "قُلْ لا أَمْلِكُ لِنَفْسِي نَفْعًا وَلا ضَرًّا إِلا مَا شَاءَ اللَّهُ وَلَوْ كُنتُ أَعْلَمُ الْغَيْبَ لاسْتَكْثَرْتُ مِنْ الْخَيْرِ وَمَا مَسَّنِي السُّوءُ إِنْ أَنَا إِلا نَذِيرٌ وَبَشِيرٌ لِقَوْمٍ يُؤْمِنُونَ" - meaning – "Say (O Muhammad): 'I have no power over any good or harm to myself except as Allâh will. If I had knowledge of the unseen, I should have multiplied all good, and no evil should have touched me: I am but a warner, and a bringer of glad tidings to those who have faith'".

They certainly have all human characteristics such as sickness and death and need for food and drink and so on. Allâh informed about Ibrahim (Abraham) that he said, "وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِي. وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِي. وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ" - meaning – "It is He Who gives me food and drink, And when I am ill, it is He Who cures me; Who will cause me to die, and then to live (again)". And the Prophet (peace be upon him) said, "إنما أنا بشر مثلكم أنسى كما تنسون" - meaning – "I am a human being just like you, so if I forgot something, you should remind me."

As a matter of fact, Allâh has described his Prophets and Messengers with a high aspect of slavery and submission to Allâh when He praised them, as He said about Nuh (Noah): "إِنَّهُ كَانَ عَبْـدًا شَـكُورًا" - meaning – "Verily he was a devotee most grateful servant", and said about the Prophet Muhammad (peace be upon him), "تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَـذِيرًا" - meaning – "Blessed is He Who sent down the Criterion to His servant, that it may be an admonition to all creatures", and so as the rest of them, peace of Allâh be upon them.

The belief in the Messengers includes four aspects:

First: The belief that their message is mere truth descended from Allâh, so that if anyone disbelieves in any of their message, he is a disbeliever in all of them. Allâh said, "كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ" - meaning – "The people of Noah rejected the Messengers", so He considered them disbelievers in all of the Messengers of Allâh in spite of the fact that there existed only one Messenger at their time. Similarly, Christians who disbelieved in Muhammad (peace be upon him) and did not follow his Message are disbelievers in Isa (Jesus) as well, especially when he gave glad tidings of the Messenger Muhammad (peace be upon him) to come after him. Moreover, his pronouncing the coming of Prophet Muhammad (peace be upon him) would have no meaning if it was not to inform them that he is the Prophet by whom Allâh will save them from going astray and guide them to the Straight way (Islâm).

Second: The belief in whom we were informed about their names such as, Muhammad (peace be upon him), Ibrahim (Abraham), Musa (Moses), Isa (Jesus), and Nuh (Noah) and these are the Messengers of the Strong Will. Allâh said, "وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ" - meaning – "And remember (O Muhammad) that We took from the Prophets their Covenant: as (We did) from you: from Noah, Abraham, Moses, and Jesus the son of Mary".

However, those who were not informed about their names, we should believe in them as a whole, Allâh said, "وَلَقَدْ أَرْسَلْنَا رُسُلا مِنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ" - meaning – "We did aforetime send Messengers before you: of them there are some whose story We have related to you, and some whose story We have not related to you".

Third: The belief in what is sound of their tidings.

Fourth: To perform the descended rituals by the Messenger sent to us, who is their last (end) Prophet Muhammad (peace be upon him), who is sent to all mankind, Allâh said, "فَلا وَرَبِّكَ لا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا" - meaning – "But no, by your Lord, they can have no (real) Faith, until they make you judge in all disputes between them, and find in their souls no resistance against your decisions, but accept them with the fullest conviction".

The belief in the Messengers brings forth to the believer so many significant benefits, like:

First: To know how Merciful Allâh is with His slaves and how He cares for them. This is because He sent to them these Messengers in order to guide them ahead to the Way of Allâh and show them clearly how to worship their Lord because the human mind is incapable to know that.

Second: To perform all thanks and praise to Allâh for this great grace.

Third: To love all Allâh's Messengers and glorify and praise as it is suitable for them. This is because they are the Messengers of Allâh, who did what they had to do concerning worshipping and proclaimed the Word of Allâh to His slaves.

Despite this fact, obstinate people have denied their message claiming that Allâh should not have human messengers; however, Allâh mentioned this claim and repelled it by

saying, "وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمْ الْهُدَى إِلا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولا. قُلْ لَوْ كَانَ فِي الأَرْضِ مَلائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمْ مِنْ السَّمَاءِ مَلَكًا رَسُولا" - meaning – "What kept men back from Belief when Guidance came to them, was nothing but this: they said. 'Has Allâh sent a man (like us) to be (His) Messenger?' Say (O Muhammad): 'If there were settled, on earth, angels walking about in peace and quiet, We should certainly have sent them down from the heavens an angel for a messenger'".

5- The Belief in the Last Day

The belief in the Last Day is the true certain belief in all what Allâh has stated in His Book, and all what His Messenger has informed about in his *Sunnah* (Tradition). It is like events which shall be after death such as the trial of the grave, and its happiness and torture, the Resurrection, Al-Hashr (the Gathering), As-Sohof (the Scrolls), Al-Hisab (the Account), Al-Mizan (the Balance), Al-Hawd (the Fountain), As-Sirat (the Bridge), Ash-Shafa'a (the Intercession), the Paradise and the Hell, in addition to all what Allâh has prepared to their people and all what will be amongst signs of the Last Day, small ones and Big ones.

The Last Day is the Day of Resurrection on which people will be sent to get their fair account, rewards and punishments. It was named as such because there is no day after it, for people of Paradise will settle in their places, and people of Hell will settle in theirs too.

The belief in the Last Day includes three aspects:

First: The Belief in the Resurrection, which means the raise of the dead. And this happens when the second blow in the Trumpet is blown, at that time all mankind will stand before their Lord barefooted, naked and uncircumcised. Allâh said, "كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعْدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ" - meaning – "As We produced the first creation, so shall We produce a new one: a promise We have undertaken: truly shall We fulfil it". Furthermore, Resurrection is a truth confirmed by the Scriptures of the Noble Book of Allâh and the Honorable *Sunnah* of His Messenger and the Consensus (of Muslim Legal Scholars). Allâh said, "ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ. ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ" - meaning – "After that, at length you will die. Again, on the Day of Judgment, will you be raised up", and the Prophet has said, "يحشر الناس يوم القيامة حفاة عـــراة غـــرلا" - meaning – "The people would be assembled on the Day of Resurrection barefooted, naked and uncircumcised." And, in fact, it is the mere commensurate aspect of Wisdom, which necessitates that Allâh should make a Day of Return to repay them for what they have done. Allâh said, "أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لا تُرْجَعُونَ" - meaning – "Did you then think that We had created you in jest, and that you would not be brought back to Us (for account)?" and He said to His Prophet: "إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَى مَعَادٍ" - meaning – "Verily He Who ordained the Qur'ân for you, will bring you, back to the Place of Return".

Second: The belief in the Account and the Repay. This means that the slave (of Allâh) will be accounted for his deeds and then he will be repaid for them, and this has been confirmed by the Book and the *Sunnah* and the Consensus of Muslim community, Allâh said, "إِنَّ إِلَيْنَا إِيَابَهُمْ. ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ" - meaning – "For to Us will be their Return; Then it will be for Us to call them to account". And Ibn Omar narrated that the Prophet (peace be upon him) said, "يُدْنَى الْمُؤْمِنُ يَوْمَ الْقِيَامَةِ مِنْ رَبِّهِ عَزَّ وَجَلَّ حَتَّى يَضَعَ عَلَيْهِ كَنَفَهُ فَيُقَرِّرُهُ بِذُنُوبِهِ فَيَقُولُ هَلْ تَعْرِفُ فَيَقُولُ أَيْ رَبِّ أَعْرِفُ قَالَ فَإِنِّي قَدْ سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا وَإِنِّي أَغْفِرُهَا لَكَ الْيَوْمَ فَيُعْطَى صَحِيفَةَ حَسَنَاتِهِ وَأَمَّا الْكُفَّارُ وَالْمُنَافِقُونَ فَيُنَادَى بِهِمْ عَلَى رُءُوسِ الْخَلائِقِ هَؤُلاءِ الَّذِينَ كَذَبُوا عَلَى اللَّهِ" - meaning – "A believer will be brought to his Lord, the Exalted and Glorious, on the Day of Resurrection, and he would place upon him His veil, and make him confess his faults. Then, He would say, 'Do you recognize (your faults)?' He would reply, 'My Lord, I do'. He (the Lord) would say, 'I concealed them for you in the worldly life, and today I forgive them for you'. And he would then be given the book containing (the account of his) good deeds. So far as the non-believers and hypocrites are concerned, there would be general

announcement about them before the entire creation saying, 'These people told a lie about Allâh.'" This is in addition to the Consensus of Muslim community about the approval of the Account and the Repay on the deeds and this is as we said before the mere commensurate aspect of Wisdom.

Third: The belief in the Paradise and the Hell and that both are the everlasting return of creation. For Paradise is the place of happiness which is prepared for the pious believers who truly believed in what Allâh has decreed to believe, and to those who obeyed Allâh and His Messenger, faithful to their Lord following His Prophet.

It is where all sorts of ease exist, and there exists what no eye has perceived and no ear has heard and no human mind has ever thought about. Allâh said, "إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُوْلَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ. جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ" - meaning – "Those who have faith and do righteous deeds; They are the best of creatures. Their reward is with Allâh: Paradises of Eternity, beneath which rivers flow; they will dwell therein forever; Allâh well pleased with them, and they with Him: all this for such as fear their Lord and Cherisher". And He said, "فَلا تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ" - meaning – "Now no person knows what delights of the eye are kept hidden (in reserve) for them, as a reward for their (good) Deeds".

On the other hand, Hell is where torture exists, prepared for wrongdoers disbelievers, who disbelieved in Allâh and disobeyed His Messengers. There exist all sorts of suffering and exemplary punishment, which would not cross anyone's mind. Allâh said, "وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ" - meaning – "Fear the Fire, which is prepared for those who reject Faith". And He said, "إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا" - meaning – "We have prepared a Fire whose (smoke and flames), like the wall and roof of a tent, will hem them in. If they implore relief they will be granted water like melted brass, that will scald their faces. How dreadful the drink! How uncomfortable a couch to recline on!".

The belief in the Last Day brings forth to the believer so many significant benefits, like:

First: Prompting the desire to obey and the care for them looking forward to being rewarded on that Day.

Second: Prompting the awe from disobeying or accepting disobeying fearing the punishment of that Day.

Third: The consolation of the believer in what he does not get in this world in return of what he hopes to get in the Thereafter.

Despite this fact, disbelievers have denied the Resurrection after death claiming that it is inconceivable; however, this is obsolete and its desuetude is proved by Divine Legislation, common sense, and reason.

Concerning the Divine Legislation, Allâh said, "زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَى وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ" - meaning – "The Unbelievers claimed that they will not be raised up (for Judgment). Say (O Muhammad): 'Yea, by my Lord, you shall surely be raised up: then

shall you be told (the truth) of all that you did. And that is easy for Allâh.'", and all Holy Books have agreed upon this aspect.

Concerning the common sense, Allâh has shown His slaves examples about the raising of the dead, five of them are mentioned in surat al-Baqarah (the Cow), they are:

First example: The people of Musa (Moses) asked their Prophet to show them Allâh plainly, for this reason, Allâh made them dead then He gave them life, as He said, "وَإِذْ قُلْتُمْ يَامُوسَى لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ تَنظُرُونَ. ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ" - meaning – "And remember when you said: 'O Moses! We shall never believe in you until we see Allâh manifestly,' but you were dazed by thunder and lightning even as you looked on. Then We raised you up after your death; you had the chance to be grateful".

Second example: The story of the murdered person whom the conflict in Bani Israel (the Children of Israel) was about. {al-Baqarah (the Cow):73}.

Third example: The story of those who went forth from their homes in thousands, fearing death. Allâh told them 'die!', and then He restored them to life.

Fourth example: The story of the one who passed by a dead town and regarded that it is unlikely to have this town alive again. Allâh then took life from him hundred years and then gave it back to him.

Fifth example: The story of Ibrahim (Abraham) the Intimate when he asked Allâh to show him how He gives life to the dead.

So, these are true seen examples, which shows the possibility of raising dead into life again. In addition to what we mentioned about the Signs (Miracles) of Isa (Jesus) when Allâh gave him the ability to raise dead out of their graves, only after Allâh's permission.

Yet the proof of reason on the possibility of resurrection is stated in two aspects:

First aspect: Allâh has created the earth and heavens and all what is between them from the very beginning, and the One who could once start the creation can surely recreate it again. Allâh said, "وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ" - meaning – "It is He Who begins (the process of) creation; then repeats it; and for Him it is most easy".

Second aspect: We see the earth barren with no single green tree in it, but when Allâh sends down water (rain) on it, it is stirred to life, and swells and puts forth every lovely kind of growth. The One Who could give life to this earth is for sure easily capable of giving raise to dead. Allâh said, "وَمِنْ آيَاتِهِ أَنَّكَ تَرَى الأَرْضَ خَاشِعَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِي الْمَوْتَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ" - meaning – "And among His Signs in this: where you see the earth barren and desolate; but when We send down rain to it, it is stirred to life and yields increase. Truly, He Who gives life to the (dead) earth can surely give life to (men) who are dead. For He has power over all things".

The belief in what shall be after death follows the belief in the Last Day:

a) The *fitnah* (trial) of the grave:

It is asking the dead after burying him about his Lord, his Religion, and his Prophet. Yet there, Allâh will keep firm with the word that stands firm those who believe, so he would say, 'My Lord is Allâh, my Religion is Islâm, and my Prophet is Muhammad'. Then Allâh will cause to go astray wrongdoers, and the disbeliever would say, 'Hah! Hah! I do not know', and the hypocrite would say, 'I do not know, I heard people say so and I said as they did'.

b) The torture of the grave and its Ease:

Concerning the Torture of the grave, it would be the chance of wrongdoers (disbelievers or hypocrites). Allâh said,

"وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنزِلُ مِثْلَ مَا أَنزَلَ اللَّهُ وَلَوْ تَرَى إِذْ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرِجُوا أَنفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ".

The meaning is "Who can be more wicked than one who invented a lie against Allâh, or said: 'I have received inspiration,' when he had received none, or (again) who said, 'I can reveal the like of what Allâh has revealed?' If you could but see how the wicked (do fare) in the flood of confusion at death! The angels stretch forth their hands, (saying), 'Yield up your souls: this day shall you receive your reward, a penalty of shame, for that you used to tell lies against Allâh, and scornfully to reject of His Signs!'" And He said about the people of the Pharaoh, "النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ" - meaning – "In front of the Fire will they be brought, morning and evening: and (the Sentence will be) on the Day that Judgment will be established: 'Cast you the People of Pharaoh into the severest Punishment!'". And the Prophet (peace be upon him) said, "تعوذوا بالله من عذاب القبر" - meaning – "Seek the Protection of Allâh from the grave torture."

Yet concerning the Ease of the Grave, it is the chance of the honest believers, Allâh said, "إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمْ الْمَلائِكَةُ أَلا تَخَافُوا وَلا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ" - meaning – "In the case of those who say, 'Our Lord is Allâh,' and, further, stand straight and steadfast, the angels descend on them (from time to time): 'Fear you not!' (they suggest), 'Nor grieve! but receive the Glad Tidings of the Paradise (of Bliss), that which you were promised!'". Moreover, al-Baraa' ibn 'Azeb narrated that the Prophet said about the believer who will answer the questions of the two angels in his grave, "ينادي منادٍ من السماء" - meaning – "..then a crier will call from Heaven, 'My servant has spoken the truth, so spread a bed for him from Paradise, clothe him from Paradise, and open a door for him into Paradise'. So some of its air and perfume will come to him, and a space will be made for him as far as the eye can see."

However, people of distortion went astray in this aspect, so they denied the torture of the grave and its Ease claiming that this is inconceivable because it contradicts with reality. They said that if we dug a grave, we would have found it as it was and not changed, neither wider nor narrower.

As a matter of fact, this claim is obsolete by all considerable means: Legislation, common sense, and reason.

As for Legislation, we have mentioned before Scriptures proving the torture and ease of the grave. Al-Bukhari reported that Ibn Abbaas said, 'once the Prophet went out of the

Madinah fences, and suddenly he heard a voice of two suffering persons in their graves'. Then he went on saying, 'he said, "أما أحدهما كان لا يستتر من البول" - meaning - "One of them never saved himself from being soiled with his urine and the other one used to go about with calumnies."

As to common sense, a sleeping person dreams that he is in a vast place happy in it, or dreams that he is in a confined desolate place suffering in it. Then, he will wake up finding himself in bed nothing changed with his body or surroundings. Moreover, sleeping is the brother of death, this is why Allâh called it dying, Allâh said, "اللَّهُ يَتَوَفَّى الأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَى عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الأخْرَى إِلَى أَجَلٍ مُسَـــمًّى" - meaning – "It is Allâh that takes the souls (of men) at death; and those that die not (He takes) during their sleep. Those on whom He has passed the decree of death, He keeps back (from returning to life), but the rest He sends (to their bodies) for a term appointed".

As to reason, the sleeping person dreams about something, which exactly agrees with the reality. And perhaps he dreams about the Prophet as he is and whoever dreams about the Prophet as he was, then he has seen him really. In spite of this, that sleeping person is lying down in his bed far away from he has seen. So if this were believable in these normal phenomena of this world, would not it be quite possible in the Thereafter incidents.

6- The Belief in the *Qadar* (Divine Preordainment)

The belief in q*adar* is the certain doctrine that Allâh has created everything and that He is its Lord and Owner, and that He has predetermined circumstances, good and evil ones, sweet and bitter ones. Furthermore, He is the One Who created guidance and aberration, misery and happiness, and He is the One Who owns terms (of death) and subsistence (for living).

Qadar (Divine Preordainment) is the Predestination of Allâh for the whole creation in accordance with His Earliest Knowledge and what His Wisdom necessitates.

The belief in *qadar* includes four different aspects:

First: The belief that Allâh know every single thing as a whole and in detail, from the beginning and everlasting, whether it is related to His Deeds or his slaves deeds.

Second: The belief that what previously mentioned about His Knowledge is inscribed in a Preserved Tablet. And in these two aspect Allâh says, "أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ" - meaning – "Know you not that Allâh knows all that is in heaven and on earth? Indeed it is all in a Record, and that is easy for Allâh".

Third: The belief that all creatures would not exist or persist except with His Will, whether it is concerned about His Deeds or His slaves deeds. As for His Deeds, Allâh said, "وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ" - meaning – "Your Lord does create and choose as He pleases!" And as for His creatures: "وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتَلُوكُمْ" - meaning – "If Allâh had pleased, He could have given them power over you, and they would have fought you".

Fourth: The belief that Allâh has created all creatures, selves, descriptions, and activities. Allâh said, "اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ" - meaning – "Allâh is the Creator of all things, and He is the Guardian and Disposer of all affairs". And He said, "وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهُ تَقْدِيرًا" - meaning – "It is He Who created all things, and ordered them in due proportions", and informed that His Prophet Ibrahim (Abraham) said, "وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ" - meaning – "But Allâh has created you and your handiwork!".

In fact, this sort of belief in *qadar* does not by any way contradict with the fact that the slave has a will in choosing his deeds and the ability to perform them. This is because the Divine Legislation (Ash-Shar') and the reality prove this to him.

As for Divine Legislation (Ash-Shar'), Allâh said about the human will: "فَمَنْ شَاءَ اتَّخَذَ إِلَى رَبِّهِ مَآبًا" - meaning – "Therefore, whose will, let him take a (straight) Return to his Lord!", and said, "فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ" - meaning – "So approach your tilth when or how you will", and He said about the ability: "فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوا وَأَطِيعُوا" - meaning – "So fear (obey) Allâh as much as you can; listen and obey". And said, "لا يُكَلِّفُ اللَّهُ نَفْسًا إِلا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ" - meaning – "On no soul does Allâh place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns".

As for reality, every human being knows that he has a will and a potency by which he can do or not do whatever he wants. However, there is a difference between what occurs

by his will such as walking, and what occurs unwillingly like trembling. However, the will of the slave (of Allâh) and his potency are both subjected to the Will of his Lord and His Potency, for Allâh said, "لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ. وَمَا تَشَاءُونَ إِلا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ" - meaning – "(With profit) to whoever among you wills to go straight. But you shall not will except as Allâh wills; the Cherisher of the Worlds", and because Allâh owns this whole universe and nothing against His Knowledge or Will occurs in His Ownership.

Moreover, faith in *qadar*, the way we stated, does not by any means give an excuse for the slave to quit duties, or commit forbidden acts. As a result, his pleading is absurd from different aspects:

First: Allâh's Saying, "سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلا آبَاؤُنَا وَلا حَرَّمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلا الظَّنَّ وَإِنْ أَنْتُمْ إِلا تَخْرُصُونَ" - meaning – "Those who give partners (to Allâh) will say: 'If Allâh had wished, we should not have given partners to Him, nor would our fathers: nor should we have had any taboos.' So did their ancestors argue falsely, until they tasted of Our wrath. Say (O Muhammad): 'Have you any (certain) knowledge? If so, produce it before us. You follow nothing but conjecture: you do nothing but lie.'", so if they had an excuse in *qadar*, Allâh would not have tasted them His Wrath.

Second: Allâh's Says, "رُسُلا مُبَشِّرِينَ وَمُنذِرِينَ لأَلا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا" - meaning – "Messengers who gave good news as well as warning, that mankind, after (the coming) of the Messengers, should have no plea against Allâh: for Allâh is Exalted in Power, Wise". So if *qadar* were a valid excuse for disobedient, it would not have been invalidated by sending Messengers because disobedience after sending Messengers occurs after Allâh's Permission.

The belief in *qadar* (Divine Preordainment) brings forth to the believer so many significant benefits, like:

First: Putting trust in Allâh while taking all means into consideration; this is done in a way that one must not depend on the tangible reason by itself because everything is submitted to the Preordainment of Allâh.

Second: Not to be pleased with himself after he gets what he wanted because what he got is a gift from his Lord Who predestined this grace for him, and being pleased with himself will certainly make him forget to thank His Lord for this gift.

Third: Calmness and comfort state of mind for what is takes place among the predestined incidents of that Allâh chose to occur. Therefore, one must not worry for missing someone who loves or when a bad accident happens to him because this would have happened had Allâh not preordained it. He is the One Who has the property of the heavens and the earth. Allâh said, "مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الأَرْضِ وَلا فِي أَنْفُسِكُمْ إِلا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ. لِكَيْلا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ" - meaning – "No misfortune can happen on earth or in your souls but is recorded in a decree before We bring it into existence. That is truly easy for Allâh. In order that you may not despair over matters that pass you by, nor exult over favours bestowed upon you. For Allâh loves not any vainglorious boaster". And the Prophet (peace be upon him) said, "عجباً لأمر المؤمن" - meaning – "Strange are the ways of a believer for there is good in every affair of his and this is not the case with

anyone else except in the case of a believer. If he has an occasion to feel delight, he thanks (Allâh), thus there is a good for him in it, and if he gets into trouble and shown resignation (and endures it patiently), there is a good for him in it."

Unfortunately, two denominations have gone astray because of *qadar*:

First one: *Al-Jabriyyah* (The Compelling Group), who said that the slave is compelled to his deeds where he does not have any effective will or ability.

Second one: *Al-Qadariyyah* (The Destiny Group), who said that the slave is totally independent in his will and ability and the Will and Potency of Allâh do not effect his deeds at all.

The reply on the first denomination (Al-Jabriah) is from a religious and a realistic point of view:

As for the religious one, Allâh has confirmed and approved a will and a wish and then added the action to them, He said, "مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ" - meaning – "Among you are some that hanker after this world and some that desire the Hereafter".

As for the realistic one, a man can easily distinguish between his voluntary deeds; i.e. those which he can do by his will such as eating, drinking, buying, and selling, and between what occurs against his will such as trembling from fever, falling from a rooftop. Therefore, he did it in the first case willingly with no force acting upon him, and in the second one, he did it unwillingly and by all means had no choice not to do it.

The reply on the second denomination (*al-Qadariyyah*) is from a religious and a realistic point of view too:

As for the religious one, Allâh has created everything and every single creature has existed under His Will. In fact, Allâh has clarified in His Book (Qur'ân) that the deeds of His slaves are submitted totally to His Will, He said, "وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ" - meaning – "If Allâh had so willed, succeeding generations would not have fought among each other, after Clear (Signs) had come to them but they (chose) to wrangle. Some believing and others rejecting. If Allâh had so willed, they would not have fought each other; but Allâh fulfills His plan". And said, "وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لأَمْلأَنَّ جَهَنَّمَ مِنْ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ" - meaning – "If We had so willed, We could certainly have brought every soul its true guidance: but the Word from Me will come true, 'I will fill Hell with *jinn* and men all together'".

As for the realistic one, this whole universe is, in fact, the Property of Allâh, and man is a member of this universe, so he is also possessed by His Creator. And the possessed can not act freely in the Property of his Owner except after His Will and Permission.